16

THE ORIGINAL LAITY's DIRECTORY;

OR, THE ORDER OF THE CHURCH-SERVICE,

ON

SUNDAYS AND HOLY DAYS;

WITH

Several other Useful OBSERVATIONS,

According to the LATIN Directory.

For the Year of our LORD, M DCC LXXXV.

Being the first after LEAP-YEAR.

BRITISH MUSEUM

Abbreviations and Notes.

B C D, *ſignifies* Biſhop, Confeſſor, and Doctor. M. Martyr. M M. Martyrs. V. Virgin. C. Confeſſor. d. Double. gr. d. greater Double. ſd. Semi-double. White, Red, &c. in Italic, *denotes* the Colour of the Ornaments for the Day. Holidays are in Capitals.

N. B. The Regular Clergy ſometimes vary from theſe Colours, on account of the Feſtivals belonging to their reſpective Orders.

Feria is the Week Day which has no Feſtival.

The common commemorations, are thoſe following the *Magnificat*, in the Veſpers for Sunday: *Term begins*, *Term ends*, mean the Beginning and Ending of that Time which is appointed four Times in the Year for hearing and determining Cauſes in *Weſtminſter Hall*.

The *Indulgences* mentioned in this Directory, are for all the Diſtricts.

Note, The Maſs is ſaid of a Sunday or Feaſt, unleſs it be a Semi-double, Simple, or Feria; for then it may be ſaid in *Black* for the Dead, or a Votive one may be ſaid for ſome Saint, or Feſtival, except within a privileged Octave, ſuch as the Octave of Chriſtmas, Epiphany, Holy Week, Eaſter, Whitſuntide, Corpus Chriſti, and ſome other particular Days.

Sometimes the Colour at Veſpers is different from that of the Morning, becauſe they are made of the following Feaſt, with the Colour belonging to it.

In M com. ſignifies the commemorations in the Maſs, which are made at the Collect, the Secret, and Poſt Communion.

The Laity's Directory, for 1785.

The martyrdom of SS. Domnina, Berenices, *and* Prodoſces, *about the year* 306, *by* St. John Chryſoſtom, *Hom.* 51.

IT is only three weeks ſince we celebrated the feaſt of the Croſs, and we are already ſolemniſing the feaſt of the martyrs. O the admirable fertility of the blood of Jeſus Chriſt, it no ſooner touched the ground, than it produced. It is yet but twenty days ſince that tree was planted, and it bears us fruit already. For in a word, the death of theſe three admirable women whom we commemorate this day, what elſe is it but an excellent fruit of the death of Jeſus Chriſt? Thoſe victims were immolated for that divine Lamb; thoſe heifers choſen out of the flock, were ſlain for that innocent ſheep; and thoſe oblations were agreeable to him to whom they were made, in view only of that firſt ſacrifice. You may ſee an evident demonſtration of what I advance to day in the diſcourſe which I made to you upon the day of the ſolemnity of the Croſs. I told you, ſpeaking of the Son of God, that he had broken the braſſen gates and the iron bolts. (*Iſai.* xlv. 2.) If he indeed had not burſt open thoſe doors, would women have had ſtrength enough to break them? If he had not daſhed thoſe bolts to pieces, would young virgins have been able to pull them out? And in a word, if he had not made the priſon an agreeable place, would our holy martyrs have entered into it with ſo much joy? May the Lord be

bleſſed: the more fearful ſex dares now affront death; that ſex which formerly introduced it into the world, tramples it now underfoot; that ſex which had been a dart with which the devil mortally wounded the firſt man, is now turned againſt the devil himſelf, and pierces him in a thouſand places; that ſex which before was but a weak reed, becomes an arrow in the hands of God, which he makes uſe of to overcome his enemies. Women attack death, which even makes the boldeſt tremble; they inſult it. Who will not admire ſo uncommon a boldneſs? Let the Gentiles bluſh with ſhame, let the Jews die with confuſion for not believing the reſurrection of Jeſus Chriſt. What ſtronger argument would they have of that reſurrection, than that prodigious change which was wrought in nature? Men are afraid of death; I ſay, the moſt holy, the moſt brave, the heroes of the old law, patriarchs, and kings: they did what they could to avoid its darts, and ſimple women of the new law go to meet them, and carry them into their boſoms themſelves. Hearken then, my brethren, to the elogy which I am undertaking to make of our illuſtrious martyrs, if however your attention does not find itſelf fatigued with the former diſcourſes. But we muſt reſume the ſubject from a higher point.

JANUARY *has* XXXI *days.*

1 *Saturday*, abſt. CIRCUMCISION of our LORD d 2 cl *white*. Preface and Communicantes in the Maſs of the Nativity. Veſpers ſecond of it, with com. of St. Stephen.

2 SUNDAY (vacant) octave-day of St. Steven, d *red*. In M com. of St. Thomas, St. John, and

H.

H. Innocents, Preface of Nativity. Veſpers of it to the little chapter, and then of St. John, commemoration of St. Stephen, of St. Thomas, and of Holy Innocents.

3 *Monday*, octave-day of St. John, d *white* M 1 ℣ 7 e.

4 *Tueſday*, octave-day of Holy Innocents, d *red.*

5 *Wedneſday*, octave-day of St. Thomas, d *red* Vigil.

6 *Thurſday*, EPIPHANY of our LORD, d 1 cl *white.* Maſs and Veſpers of it.

7 *Friday*, abſtin. of the octave, ſd *white.*

8 *Saturday*, abſt. of the octave, ſd *white.*

9 1 SUNDAY after Epiph. within the octave, ſd *white.* In M com. of Epiph. Veſpers of it, com. of the Epiph.

10 *Monday*, of the octave, ſd *white.*

11 *Tueſday*, of the octave, ſd *white.* n M 1 m.

12 *Wedneſday*, of the octave, ſd *white.*

13 *Thurſday*, octave-day of Epiph. d *white.*

14 *Friday*, abſt. St. Hilary, BC ſd *white.*

15 *Saturday* abſt. St. Paul, firſt hermit, C d *white*

16 2 SUNDAY after Epiph. H. NAME of JESUS, d 2 cl *white.* In M com. Preface of Nativity, and laſt goſpel of Sunday. Veſpers of it, com. of St. Anthony, and of Sunday.

17 *Monday*, St Anthony, Abbot C d *white.*

18 *Tueſday*, St. Peter's Chair at Rome, gr d *white.*

19 *Wedneſday*, St. Wulſtan, BC d *white.*

20 *Thurſday*, SS. Fabian and Sebaſtian, M M d *red.*

21 *Friday*, abſt. St Agnes V M d *red.*

22 *Saturday*, abſt. SS. Vincent and Anaſt. M M ſd *red.*

23 SEPTUAGESIMA-SUNDAY, ſd *purple.* In M com. of St. Emerentiana, 3d prayer. *Deus qui ſalutis.* Veſpers of it, com. of St. Timothy; with the common commemorations.

24 *Monday*, St. Timothy, BM ſd *red.* Term begins

25 *Tueſday*, Converſ. of St. Paul, gr d *white* f M 9 m.
26 *Wedneſday*, St Polycarp, B M ſd *red.*
27 *Thurſday*, St John Chryſoſtom, BCD d *white.*
28 *Friday*, abſt. St. Marcellus, P M ſd *red.* (16 inſt.)
29 *Saturday*, abſt. St. Francis of Sales, B C d *white.*
30 SEXAGESIMA-SUNDAY, ſd *purple.* In M 2d. prayer *Deus qui ſalutis*, 3d. *eccleſiæ tuæ*, or *Deus omnium.* Veſpers the firſt of St. Peter Nolaſcus, com. of Sunday.
31 *Monday*, St Peter Nolaſcus, C d *white.*

THE church had never been agitated with a more violent tempeſt, than it was in the beginning of the laſt age. Three emperors (*Dioclefian*, *Maximian* and *Galerus*) having united all their power, declared war againſt it in all parts of the world. It was attacked within and without; it ſaw at once two wars upon its arms, a civil war, and a foreign war: it was obliged to defend itſelf both againſt open and ſecret enemies. A ſingle one of theſe wars would have been a very great misfortune to it; what then muſt have been the deplorable ſituation in which it was found, ſeeing itſelf on one ſide expoſed to the ſecret ſnares of its own people, and on the other to the incurſion of ſtrangers? But after all, the violence of theſe was far leſs to be feared by it, than the treaſon of thoſe. It is much eaſier to guard one's ſelf againſt an enemy known to be ſuch, and who fights with open force, than to avoid the ſurpriſes of a traitor, who under a falſe appearance of friendſhip hides the heart and deſigns of an enemy. The church had therefore, as we have ſaid, two wars to maintain, the one civil, and the other foreign, or to ſpeak more truly, both

both of them civil. For those who attacked it without, were the judges, the magistrates, and the soldiers; not foreign judges, nor magistrates of another empire, nor soldiers drawn from some barbarous nation; but all Romans, all living under the same princes, and governed by the same laws, all members of the same republic. But that which it had to defend itself against within on the part of its own relations, might have passed for a war more than civil. For there they saw the brother delivering his brother, the father his children, and the husband his wife. No security, no fidelity, on the parents side, blood had lost its privileges; the most sacred rights of nature, the closest ties of friendship, and the strictest alliance, all these were no other than imaginary connections, or at most exteriour and merely political. These unions so holy and so venerable to people, even the least civilized, were no longer known to the Romans, they violated them, they dissolved them, they trampled upon them with impunity. It was during these domestic troubles of the empire and the church, that these three illustrious women gave this unparalleled example of a greatness of soul more than heroic; if however we ought to give the name of women to these admirable creatures, who in a body under the figure of women, not only included a manly courage, but who raising themselves above the ordinary strength of nature, manifested a virtue of which the celestial intelligences alone are capable. They abandoned their country, their family, their house, to go and seek in a foreign nation, that liberty of adoring and serving Jesus Christ, which they were refused in their own.

FEBRUARY *has* XXVIII *days.*

1 *Tuesday*, St. Ignatius, B M sd *red.*
2 *Wednesday*, Purification of B V M d 2 cl *white.*
Of devotion. (At the blessing of candles, *purple*).

In M Preface of Nativity. Veſpers ſecond of it, com. of St. Raymond, and of St. Blaſe B M. After complin, Anth. *Ave Regina*, M l q 2 a.

3 *Thurſday*, St. Raymund, C ſd *white*. (23 Jan.)

4 *Friday*, abſt. St. Andrew Corſine, B C d *white*.

5 *Saturday*, abſt. St. Agathy, V M d *red*.

6 QUINQUAGESIMA-SUNDAY, ſd *purple*. In M com. St. Dorothy, 3d prayer, *A cunctis*. Veſpers firſt of St. Romuald, com. of Sunday.

7 *Monday*, St. Romuald, Abb C d *white*.

8 *Shrove-Tueſday*, St. John de Matha, C d *white*.

9 *Aſh-Wedneſday*, of the feria, *purple*. A faſt, and ſo is every day, except Sundays, which are abſtinence, during the penitential time of Lent. *Unleſs ye do penance, ye ſhall all periſh likewiſe*. Luke xiii. 3. 5. N M nn.

10 *Thurſday*, St. Scholaſtica, V d *white*.

11 *Friday*, St. Martina, V M ſd *red*. (30 Jan.)

12 *Saturday*, of the feria, *purple*. Term ends.

13 1 SUNDAY of Lent, ſd. *purple*. In M 2d prayer, *A cunctis nos*. 3d prayer, *Omnipotens ſempiterne Deus*. Veſpers of it, com. of St. Valentine, and the common commemorations. *A plenary Indulgence, and till next Sunday incluſive, in all the Diſtricts, except the Weſt*.

14 *Monday*, of the feria, *purple*.

15 *Tueſday*, of the feria, *purple*.

16 *Wedneſday*, Ember-day, of it, *purple*. M f q 4 m

17 *Thurſday*, of the feria, *purple*.

18 *Friday*, Ember-day, of the feria, *purple*.

19 *Saturday*, Ember-day, of it, *purple*.

20 2 SUNDAY of Lent, ſd *purple*. M. of it. Veſpers of it, with the common commemorations.

21 *Monday*, of the feria, *purple*.

22 *Tueſday*, St. Peter's Chair at Ant. gr d *white*.

23 *Wedneſday*, of the feria, *purple*.

24 *Thurſday*,

24 *Thurſday*, St. Mathias Ap d 2 cl *red.* Of devotion. In M com. and laſt goſpel of the feria. Veſpers ſecond of him, com. of the feria. f M 4 m.
25 *Friday*, of the feria, *purple.*
26 *Saturday*, of the feria, *purple.*
27 3 SUNDAY of Lent, ſd *purple.* M and Veſpers of it, with the common commemorations.
28 *Monday* of the feria, *purple.*

IT was in ſo noble and ſo elevated a motive, that the faithful and generous Domnina, with her two daughters Berenices and Prodoſces, quitted the place of her birth. Let us ſtop a little and conſider women of quality, brought up delicately, and in all the conveniencies of life, going to expoſe themſelves to all the grievous conſequences of a long and painful journey. If robuſt men, accuſtomed to travel, undergo notwithſtanding very great fatigues in the courſe of their journey, though they have convenient carriages, though they have many ſervants in their retinue, though the road be good and eaſy to be kept, though the paſſage be not long, though, in a word, they have entire liberty to return home, what muſt have been the faith of Domnina, her reſolution, her love to Jeſus Chriſt, when ſhe was ſeen walking on foot, without retinue, embaraſſed with the youth and beauty of her daughters, abandoned by her friends, betrayed by her neighbours, ſurrounded with enemies, making her eſcape through by-ways, through a thouſand dangers, in fear for her daughters, for herſelf, for their honour, for her own life. In continual alarms, in the apprehenſion of being diſcovered, known, purſued, and taken again. She departs from her native country, from her city, from her houſe, taking with her

two daughters of an exquiſite beauty; how, and where ſhall ſhe hide them? where ſhall ſhe put them to conceal them from the curious ſearch of men, and from the malignant envy of women? Beauty makes its way every where; you know it, fathers and mothers, and how many cares you are obliged to take to prevent the ſeducers from approaching the place where you preſerve that of your daughters. You think you ſtand in need for that purpoſe of ſeparate apartments, the entrance of which is ſeverely forbidden to men; you ſhut the avenues of them with double doors, with large bolts, and ſtrong locks; you place centinels there to watch day and night. This is not yet enough, you entruſt the keeping of them to ancient governeſſes, to nurſes and ſervants, whoſe fidelity is known to you. Nay, oftentimes you entruſt it to none but yourſelves: a mother has continually her eyes open to the conduct of her daughter; a father makes a tour about her lodging; the other relations obſerve it at a diſtance; and with all theſe precautions, it happens, alas! but too often, that this flower is plucked in ſpite of you. What then ſhall the wiſe and virtuous Domnina do, deſtitute of all theſe helps? Who ſhall be the guardian of the virginity of her daughters? It ſhall be heaven; it ſhall be Jeſus Chriſt himſelf. For even as Lot in the midſt of Sodom, though his houſe was beſieged on every ſide by the inhabitants of that infamous city, had nothing to dread from their inſolence, becauſe God had ſent two angels to guard him. Thus our holy fugitives, though in the midſt of their enemies, were preſerved from ſo many dreadful accidents, which might naturally have happened to them, becauſe they had the Lord of Angels within them, who conducted them. The waves roared about them; large clouds of thunder and tempeſt rolled over their heads; every thing was in motion to deſtroy them; and yet they walked

walked with a calm ſtep, and in an entire ſecurity. Three ſheep undertake to traverſe countries covered with wolves, deſerts inhabited by lions, and yet neither the lions nor the wolves dare ſo much as diſpute their paſſage. All men have chaſte eyes with regard to them; or rather God ſuſpends in their favour, during the whole courſe of their journey, the natural effects of beauty.

MARCH *has* XXXI *days.*

1 *Tueſday*, St. David, B C d *white.*
2 *Wedneſday*, St. Chad, B C d *white.*
3 *Thurſday*, of the feria, *purple.*
4 *Friday*, St. Caſimer, C ſd *white.* M l q 5 m.
5 *Saturday*, of the feria, *purple.*
6 4 SUNDAY of Lent, ſd *purple.* In M 2d prayer, *A cunctis.* 3d, *Omnipotens ſempiterne Deus.* Veſpers the firſt of St. Thomas, com. of Sunday, and of SS. Perpetua and Felicitas, M.
7 *Monday*, St. Thomas of Aquine, C D d *white.*
8 *Tueſday*, St. Felix, B C d *white.*
9 *Wedneſday*, St. Frances, wid. d *white.*
10 *Thurſday*, The forty martyrs, ſd *red.* n M n n.
11 *Friday*, St. John de Deo, C d *white.*
12 *Saturday*, St. Gregory, P C D d *white.* This day before Veſpers the pictures and crucifixes are to be veiled with purple, in memory of our Saviour retiring from the temple, and concealing himſelf from the Jews.
13 PASSION-SUNDAY, ſd *purple.* M and Veſpers of it.
14 *Monday*, of the feria, *purple.*
15 *Tueſday*, of the feria, *purple.*
16 *Wedneſday*, of the feria, *purple.*

17 *Thurſday*, St. Patrick, B C ſd *white*, M f q 6 e.
18 *Friday*, ſeven Dolours of B V M, gr d *white*.
19 *Saturday*, St. Joſeph, Patriarch, ſpouſe of B V M, C d 2 cl *white*. Of devotion. In M com. and laſt goſpel of the feria. Veſpers ſecond of him, com. of Palm-Sunday.
20 PALM-SUNDAY, ſd *purple*. At the low Maſs the laſt goſpel is that of the bleſſing of palms. Veſpers of it. *A plenary Indulgence, and till Low-Sunday incluſive, in all the Diſtricts.*
21 *Monday*, of the feria, *purple*.
22 *Tueſday*, of the feria, *purple*.
23 *Wedneſday*, of the feria, *purple*. Tenebræ.
24 *Maundy-Thurſday*, d 1, cl *white*. Tenebræ.
25 *Good-Friday*, d 1 cl *black*. Tenebræ. The Annunciation and the obligation of it is transferred. f M 10 n.
26 *Holy Saturday*, d 1 cl *white*.
27 EASTER-SUNDAY, d 1 cl *white*. M and Veſpers of it. After complin, Anth. *Regina Cœli*.
28 EASTER-MONDAY, d 1 cl *white*. M and Veſpers of it.
29 *Tueſday*, of the octave, d 1 cl *white*. Of devotion. M and Veſpers of it.
30 *Wedneſday*, of the octave, ſd *white*.
31 *Thurſday*, of the octave, ſd *white*.

THAT journey at length terminated at Edeſſa. That city in truth is far leſs poliſhed than many others; but we may ſay alſo to its advantage, that piety is in much greater eſteem there than elſewhere. Thus our illuſtrious travellers found in that city an aſylum againſt the purſuits of impiety, and a port where they thought they might wait in ſecurity the return of a calmer ſeaſon. That city entirely holy

holy therefore received the mother and the daughters, not as ſtrangers, but as citizens of heaven, and took the charge of them, as of a ſacred depoſit which God had entruſted to it. However, let no perſon accuſe theſe holy women of want of courage, for having thus taken flight from their perſecutors: for on that occaſion they only obeyed the precept of our Lord, which requires a perſon when he is perſecuted in one city to flee to another. This flight was ſo far from being ſhameful to them, that on the contrary it procured them a crown. And what a crown? That which is promiſed to thoſe who deſpiſe all the advantages of the world. For whoſoever, ſays our Lord, ſhall, for my ſake, abandon his houſe, his brothers, his ſiſters, his friends or his relations, ſhall receive an hundred fold, and ſhall have eternal life for an inheritance. (*Matt.* xix. 29). They had alſo the honour to have Jeſus Chriſt with them; ſince he affirms, that when two or three are aſſembled any where together in his name, he will be there in the midſt of them. (*Matt.* xviii. 20). With much more reaſon if they have baniſhed themſelves voluntarily for the love of him. But whilſt Domnina taſted ſome repoſe in this retreat, the emperors cauſed edicts to be publiſhed all over the empire, dictated by tyranny and cruelty: for theſe are the very terms of them: that relations, they ſay, muſt denounce their relations; that huſbands muſt deliver their wives, fathers their children, and children their fathers; that brethren muſt accuſe their brethren, and friends muſt become the delators of their friends. Let us here remember the prediction of Jeſus Chriſt: the brother ſhall deliver his brother to death, and the father his ſon; the children ſhall riſe up againſt their fathers and their mothers, and put them to death. (*Matth.* x. 21). In an inſtant all the cities were filled with traitors, murderers, and parricides. Fathers offered their hands to the judges to ſlay their own children;

dren: the children dragged their own fathers to the feet of the tribunals; brethren ſold the blood of their brethren; all places were full of tumult and confuſion. Edeſſa was not exempt from this ſtorm, during which our holy women enjoyed a profound tranquillity. They did not regard themſelves as fugitives and exiles from their own country; they did not perceive that they were in want of the generality of thoſe things which render life agreeable; the hope of future good things ſupplied them abundantly with all that was neceſſary for them; faith was their country, and charity was their fortreſs to defend them from the inſults of the common enemy of mankind. Confirmed in theſe three virtues, they ſaw arrive at Edeſſa without emotion, the one her huſband, and the others their father, attended with ſoldiers to draw them from their retreat; if, however, we ought to give ſuch ſweet and agreeable names to a man who had taken upon himſelf ſo cruel and ſo ſhameful a commiſſion. Let us ſpare him at leaſt in favour of a ſpouſe and two daughters that are martyrs, and let us not, by our reproaches, augment the pain which he perhaps feels in finding himſelf obliged, againſt his will, to deliver up what was moſt dear to him in the world. Let us rather conſider the wiſe conduct of Domnina. When it was requiſite to avoid perſecution, ſhe prudently retired; now that ſhe muſt combat, ſhe thinks no more on fleeing. Behold ſhe is ready to follow thoſe that are come to lead her away; ſhe follows them without conſtraint, though ſhe knows very well that they are leading her to death. Let us learn from thence what we ought to do in the different conjunctures in which we find ourſelves: for as we ought not raſhly to go and meet danger, ſo we ought not baſely to flinch when it preſents itſelf. But let us follow our holy martyrs.

APRIL *has* XXX *days.*

1 *Friday*, abſt. of the octave, ſd *white.*
2 *Saturday*, abſt. of the octave, ſd *white.* M l q 4 a.
3 LOW SUNDAY, d *white.* M of it. Veſpers firſt of Annunciation, com. of Sunday.
4 *Monday*, ANNUNCIATION of B V M d 2 cl *white.* M of it. Veſpers ſecond of it, com. of St. Vincent. (25 March).
5 *Tueſday*, St. Vincent Ferrer, C d *white.*
6 *Wedneſday*, St. Cuthbert, B C d *white.* (20 March).
7 *Thurſday*, St. Benedict, Ab C d *white.* (21 March).
8 *Friday*, abſt. St. Francis of Paula, C d *white.* (2d inſt.)
9 *Saturday*, abſt. St. Richard, B C d *white.* n M 8 m. (3d inſt.)
10 2 SUNDAY after Eaſter, ſd *white.* M. of it. Veſpers the firſt of St. Leo, com. of Sunday.
11 *Monday*, St. Leo, P C D d *white.*
12 *Tueſday*, St. Iſidore, B C D d *white.* (4 inſt.)
13 *Wedneſday*, St. Hermenegild, M ſd *red.* Term begins.
14 *Thurſday*, SS. Tiburtius, &c. M *red.*
15 *Friday*, abſt. of the feria, *white.*
16 *Saturday*, abſt. of our B. Lady, *white.* M f q 10 m.
17 3 SUNDAY after Eaſter, ſd *white.* In M com. of St. Anicete, 3d prayer, *Concede nos famulos.* Veſpers of it, com. of the Croſs.
18 *Monday*, of the feria, *white.*
19 *Tueſday*, of the feria, *white.*
20 *Wedneſday*, of the feria, *white.*
21 *Thurſday*, St. Anſelm, B C D d *white.*
22 *Friday*, abſt. SS. Soter, &c. P M ſd *red.*
23 *Saturday*, abſt. St. George, M. Patron of England.

d 1 cl with an octave *red.* Of Devotion. M of him. Veſpers ſecond of him, com. of St. Fidelis, and of 4 Sunday.

24 4 SUNDAY after Faſter, St. Fidelis, M d *red.* M of him, com. of Sund. and oct. and laſt goſpel of Sunday. Veſpers firſt of St. Mark, com. of St. Fidelis, f M 2 a.

25 *Monday*, abſt. St. Mark Evang. d 2 cl *red.* M of him, Preface of Ap. Veſpers ſecond of him, com. of SS. Cletus, &c. (Long Litanies are to be ſaid, *purple*).

26 *Tueſday*, SS. Cletus, &c. B M ſd *red.*

27 *Wedneſday*, of the octave, ſd *red.*

28 *Thurſday*, of the octave, ſd *red.*

29 *Friday*, abſt. of St. Peter, M d *red.*

30 *Saturday*, abſt. octave-day of St. George, M d *red.*

THEY took them along the road which leads to Jeropolis, that is, the ſacred city. In a word, it was from a place near this city that they departed in order to arrive at that city which alone ought to bear the name of ſacred; I mean the heavenly Jeruſalem; and that they glorioufly terminated all their courſes in the manner I ſhall relate in few words. A river runs by the highway which leads from Edeſſa to Jeropolis. The ſoldiers who conducted them ſtopped to eat under ſome trees which were there, as it were by chance; and whilſt they were dining and thinking on nothing but drinking, our holy women thought on ſetting themſelves at liberty. It is ſaid that the huſband of Domnina conſented to it, and even aſſiſted them in deceiving their guards; I am pretty much of this opinion, and there is great appearance that he did ſo, in order to ſcreen himſelf in ſome manner from the anger of the ſovereign judge, and to have ſomething

thing to alledge in the day of judgment, which might diſcharge him in part from the crime of treaſon, which he had committed in delivering up his wife and daughters to the tyrant. It is certain he amuſed the ſoldiers whilſt the ſaints, removing inſenſibly from them, entered into the river to be drowned. Let mothers lend an ear, let daughters be attentive; let the one and the other learn hence their duties. Let theſe comprehend how far their obedience ought to extend, and let thoſe conſider what force their examples have. Domnina therefore goes into the river, taking her daughters by their hands; they all three went with the current of the water, which carried them away, ſuffocated them, and baptized them with a new and unuſual baptiſm, with that baptiſm of which Jeſus Chriſt ſpeaks to the ſons of Zebadee, when he ſaid to them: you ſhall drink of the ſame cup which I ſhall drink, and you ſhall be baptized with the ſame baptiſm with which I ſhall be baptized. (Math. xx. 23). Thus that admirable woman was three times a martyr; once by herſelf, and twice in her daughters. What courage did ſhe not ſtand in need of to execute the reſolution which ſhe had taken to throw herſelf into the river? But how heroic muſt it have been, when ſhe made the propoſition to her daugters to do the ſame! A mother has naturally leſs fear of death, with regard to herſelf, than for her children; the ſtroke with which they are ſtruck, is infinitely more ſenſible to her, than that which ſtrikes herſelf. Let us therefore imagine, if we can, the violence which Domnina did herſelf by endeavouring to repreſs the ſtruggles of nature; what an effort to extinguiſh the flames of maternal love, to ſtifle all the motions of it, to appeaſe the murmurs of her heart, to calm the throbs of her bowels. If a mother thinks herſelf unhappy when death comes and deprives her of a daughter who was dear to her; if after that ſhe finds life weariſome,

what

what a torment muſt it be to the ſoul of Domnina, who loſes not only one daughter, but two at once; who is not merely a ſpectatreſs of their deaths, but is herſelf the cauſe of them; it is ſhe that puſhes them to their loſs, that drags them to it, that precipitates them into it.

MAY *has* XXXI *days.*

1 5 SUNDAY after Eaſter, S S. Philip and James Ap d 2 cl *red.* In M com. and laſt goſpel of Sunday. Veſpers ſecond of them, com. of St. Athanaſius, and of Sunday. M l q 12 n.

2 *Monday*, ab^{a}. Rogation. St. Athanaſius. BCD d *white.* This, and the two days following, the long Litanies are to be ſaid, *purple.*

3 *Tueſday*, abſt. Rogation. Invention of the H. Croſs, d 2 cl *red.* Of devotion. In low M com. of St. Alexander, preface of the Croſs. Veſpers ſecond of it, com. of St. Monica.

4 *Wedneſday*, abſt. Rogation and Vigil. St. Monica, wid d *white.*

5 *Thurſday*, ASCENSION of our LORD, d 1 cl *white.* (After the goſpel the paſchal candle is to be extinguiſhed, and taken away.) In M preface proper. Veſpers ſecond of it, commem. of St. John.

6 *Friday*, abſt. St. John Ap at latin gate, gr d *red.*

7 *Saturday*, abſt. St. Staniſlaus, B M d *red.*

8 SUNDAY within oct. of Aſcenſ. Apparition of St. Michael arch. gr d *white.* In M com. of Sunday and oct. laſt goſpel of Sund. Veſpers ſecond of it, com. of St. Gregory, of Sunday, and of the octave. n M 5 a.

9 *Monday*, St. Gregory Naz. BCD d *white.* Term ends.

10 *Tueſ-*

10 *Tueſday*, St. Antonine, BC ſd *white.*
11 *Wedneſday*, St. Pius 5 PC d *white.*
12 *Thurſday*, octave day of Aſcenſ. gr d *white.*
13 *Friday*, abſt. St. Catharine of Siena, V d *white*
14 *Saturday*, faſt, Vigil of Pentecoſt, ſd *red.*
15 WHIT-SUNDAY, d 1 cl *red.* M and Veſpers of it. *A plenary Indulgence, and till Trinity Sunday in the London and Weſtern Diſtricts; till Sunday fortnight in the middle Diſtrict; and to the Octave-day of Corpus Chriſti in the North.*
16 WHIT-MONDAY, d 1 cl *red.* M and V. of it. M f q 3 m.
17 *Tueſday*, of the octave d 1 cl *red.* of devotion.
18 *Wedneſday*, faſt, Ember day, of the octave ſd *red.*
19 *Thurſday*, of the octave, ſd red
20 *Friday*, faſt, Ember-day, of the octave ſd *red*
21 *Saturday*, faſt, Ember day, of the octave ſd *red.*
22 TRINITY-SUNDAY, d 2 cl *white.* In M com. and laſt goſpel of Sunday. Veſpers of it, com. of St. Venantius, and of Sunday.
23 *Monday*, St. Venantius, M d *red.* (18 inſt.)
24 *Tueſday*, St. Dunſtan, B C d *white.* (19 inſt.)
25 *Wedneſday*, St. Aldelm, B C d *white*
26 *Thurſday*, CORPUS CHRISTI, d 1 cl *white.* In M preface of Nativity. Veſpers of it, com. of St. Philip. *A plenary indulgence, and during the octave, in the London and Weſtern Diſtricts.*
27 *Friday*, abſt. St. Philip Neri, C d *white.* Term begins.
28 *Saturday*, abſt. St. Auguſtin, B C Ap of Eng. d 2 cl with an oct. *white.* (26)
29 2 SUNDAY after Pent. within the oct. ſd *white.* In M com. oct. of Corpus Chriſti and of St. Aug. In Veſpers com. oct. of Corpus Chriſti, of the oct. of St. Auguſtin and of St. Felix.
30 *Monday*, of the octave, ſd *white.*
31 *Tueſday*, of the octave, ſd *white.* M l q 6 m.

In

IN the mean time the ſoldiers, who were ignorant of what had happened, expected them continually, but they were already in heaven with the angels; which thoſe men, deprived of the light of faith, were far from imagining. St. Paul ſays, ſpeaking of a mother, that ſhe ſhall be ſaved by the means of her children; here it is the contrary: for it is the children who owe their ſalvation to their mother. Let us now ſeek the reaſon which induced this woman to undertake ſo extraordinary an action. Whence came it that ſhe did not wait for the ſentence of the governor, which would no doubt have made her obtain the honour of martyrdom? why ſhould ſhe have prevented his judgment by condemning herſelf to death? Whence came it that ſhe would not even appear before his tribunal? It was not becauſe ſhe feared torment, but ſhe was afraid to ſee her daughters expoſed to laſcivious looks; the ſight of the executioners was no ways terrifying to her, it was the ſight of a corrupter that ſhe dreaded. Thus unwilling to hazard the victory in a combat, ſhe began by erecting a trophy: in a word, ſhe rather choſe to ſnatch away the crown, than to contend for it. Ye mothers that hear me, bear teſtimony to the truth. Ye have experienced the pains of childbirth, but do ye conceive thoſe which rended the heart of Domnina, when entering into the river ſhe took her daughters in her hand? How was it that her hands did not become immoveable? How was it that her nerves were not contracted, or rather how could they lend their miniſtry to drag thoſe innocent victims to death? How could that mother, I ſhould ſay on another occaſion, the moſt unfortunate of all mothers; how, I ſay, could ſhe oblige her reaſon to conſent to what ſhe was about to do? But it is in vain for us to ſeek what no perſon will ever be able to find, what the mind cannot conceive, nor words expreſs. None but ſhe alone, who then underwent

went thoſe horrible pains, could ſpeak properly of them. But let us not give all our praiſes to the mother, let us reſerve ſome for the daughters; they certainly deſerve no leſs our elogies and our admiration. Let us confeſs that obedience was not on that occaſion a virtue too eaſy to be put in practice. However Domnina has no occaſion for cords or chains to bind the victims, they follow of their own accord, they do not flee from the altar. They go into the water with a ſurpriſing joy and tranquility. They had even the preſence of mind, and the charitable foreſight, to leave their ſhoes upon the bank, that their guards might not be in pain on their account, and that the ſhoes found by the river ſide might be their diſcharge with the governor, who might have accuſed them, and not without reaſon, of having let themſelves be corrupted with money, or by the charms of their priſoners, and of having facilitated their eſcape. Do ye not now find yourſelves quite full of veneration, of love, and reſpect for the mother and the daughters? Let us profit by theſe moments of fervour, and let us go and proſtrate ourſelves before their relics. It is certain that the ſhrines of the martyrs, and their ſacred bones, have the virtue to draw down the graces and bleſſings of heaven upon thoſe that reverence them. Let us therefore not only on this feſtival, but on other days alſo, have recourſe to them; let us beſeech and entreat them to be our patroneſſes; for they had great confidence not only while living, but dead alſo, and much more ſince they are dead: for now they bear the ſtigmas of Jeſus Chriſt; and when they ſhew thoſe ſtigmas, they can perſuade the king to all things. Since therefore they have ſuch great power, and ſo much friendſhip with him, we ſhall inſinuate ourſelves as it were into their familiarity by a continual recourſe to, and a perpetual viſitation of, them; and by their means we may obtain

tain mercy of God, which we may all obtain by the grace of our Lord Jeſus Chriſt, by whom, and with whom glory be to the Father, together with the Holy Ghoſt, glory and empire for ages of ages. *Amen.*

JUNE *has* XXX *days.*

1 *Wedneſday*, of the octave, ſd *white.*
2 *Thurſday*, octave-day of Corp. Chriſti, gr d *white.*
3 *Friday* abſt. St. Mary Madg. of Pazzi, ſd *white.*
4 *Saturday* abſt. St. Peter Celeſtine, PC d *white.* (21 May)
5 3 SUNDAY after Pent. ſd *green.* In M 2d prayer, *A cunctis*, 3d *ad lib.* Veſpers firſt of St. Norbert, com. of Sunday
6 *Monday*, St. Norbert, BC d *white.*
7 *Tueſday*, SS. Nereus, &c. MM. ſd *red.* (12 May) n M 2 m.
8 *Wedneſday*, St. William, BC d *white.*
9 *Thurſday*, St. Ubald, BC ſd *white.* (16 May)
10 *Friday* abſt. St. Margaret, Q. of Scots, wid ſd *white.*
11 *Saturday* abſt. St. Barnabas, Ap gr d *red.*
12 4 SUNDAY after Pent. St. John a St. Facundo, C d *white.* In M com. of *Sunday*, and of SS. Baſilides. &c. laſt goſpel of Sunday. Veſpers ſecond of St. John to the little chapt. then the firſt of St. Anthony, com. of St. John, and of Sunday
13 *Monday*, St. Anthony of Padua, C d *white.*
14 *Tueſday*, St. Baſil, B C D d *white.* M f q 9 e.
15 *Wedneſday*, St. Bernardine, C ſd *white.* (20 May) Term ends.

16 *Thurſ-*

16 *Thurſday*, of the feria, *green.*
17 *Friday* abſt. of the feria, *green.*
18 *Saturday* abſt. of BVM, *white.*
19 5 SUNDAY after Pent. St. Juliana, V d *white.* In M com. of Sunday, and of SS. Garvaſe, &c. laſt goſpel of Sunday. Veſpers ſecond of St. Juliana, com. of Sunday, and of St. Silverius, P M.
20 *Monday*, St. Silverius, P M *red.*
21 *Tueſday*, of the feria, *green.*
22 *Wedneſday*, St. Alban, M gr d *red.* f M 2 a.
23 *Thurſday*, of the Vigil of St. John, *purple.*
24 *Friday* abſt. St. John Baptiſt, d 1 cl *white.* Of devotion. M. and V. of it.
25 *Saturday* abſt. of the octave, ſd *white.*
26 6 SUNDAY after Pent. SS. John and Paul, M M d *red.* In M com. of Sunday, and of the oct. laſt goſpel of Sund. Veſpers ſecond of them, com. of Sunday, and of the oct.
27 *Monday*, of the octave, ſd *white.*
28 *Tueſday*, faſt Vigil, St. Leo, PC ſd *white.*
29 *Wedneſday*, SS. PETER *and* PAUL, Ap. d 1 cl *red.* M *and* V. of them. *A plenary Indulgence, in all the diſtricts.* M l q 10 m.
30 *Thurſday*, commem. of St. Paul, Ap. d *red.*

St. Gregory *biſhop of* Nyſſen's *diſcourſe concerning* St. Theodore, *martyr, Anno Domini* 306. Galerius *and* Maximin *being emperors.*

SAcred flock of our Saviour, ye whom he has choſen to be his people, a holy nation, a royal race honoured with the prieſthood, numerous companies of the faithful, who run to this place from the towns and the country, what is the cauſe of your coming hither? Who

Who obliges you to quit your hearths, and what motive occaſions you to undertake ſo long a journey, and ſo painful, in ſo ſevere a ſeaſon, in the depth of winter, and in the time of froſts and ſnow? All nature is actionleſs, all repoſes; the ſoldier lays aſide his bow and arrows, to take them up again only in the ſpring; the pilot diſarms his veſſel, and the farmer unyokes his plough. Has the holy martyr, whoſe memory we celebrate this day, ſounded the trumpet to draw you hither from every quarter? Has he made his tomb an aſſembly room, not to march againſt the enemy, or to give battle, but to taſte together in a holy and moſt chriſtian union, the ſweet fruits of peace, of that peace which he himſelf has procured us? For in a word, my brethren, ye no longer doubt but that it was he who by his prayers quelled the ſtorm laſt year which was ready to fall upon our provinces, who put a ſtop to that inundation of barbarians, that deluge of Scythians, with which our fields were about to be covered, if he had not gone to meet them, and had not ſpread terror amongſt their battalions, by ſhewing himſelf before their eyes, armed, not with a helmet adorned with feathers, or raiſed aloft with three creſts; not with a ſword, whoſe blade well poliſhed and tempered cuts iron and ſteel, but with the croſs of Jeſus Chriſt, with that croſs before which the moſt horrible evils take flight; that croſs which is fruitful in miracles; that croſs, in fine, to which our ſaint owes all his glory. His great ſoul in leaving the earth, went to take its place in heaven; it there enjoys, with the other bleſſed ſouls, an infinite happineſs, whilſt its body repoſes here amongſt us in a magnificent tomb, where it is the object of our veneration and reverence, and receives the honour which is due to him whoſe extreme purity was never defiled whilſt the ſoul made its abode in it. Thoſe ſacred relics are as it were a precious depoſite, which each age carefully preſerves in

in order to preſent it in the day of the general reſurrection, as a rare and exquiſite portion of matter, adorned with a thouſand excellent qualities; a body very different from other bodies, whoſe deaths have been common and vulgar: for at the ſight of ſuch the ſoul is ſeized with horror. We do not love to viſit their ſepulchres; and if chance makes us find any one open, we immediately turn our eyes from thence; thoſe remains having eſcaped the times and the worms make us ſhudder, and we flee from that object with precipitation, groaning at the ſorrowful condition of human nature.

JULY *has* XXXI *days.*

1 *Friday*, abſt. octave-day of St. John Bapt. d *white.*
2 *Saturday*, abſt. Viſitation of B V M, gr d *white.*
3 7 SUNDAY after Pent. ſd *red.* In M com. oct. of Ap. Veſpers of it, com. of the octave.
4 *Monday*, of the octave, ſd *red.*
5 *Tueſday*, of the octave, ſd *red.*
6 *Wedneſday*, octave day of Apoſtles, d *red.* n M n n.
7 *Thurſday*, Tranſl. of St. Thomas, M gr d *red.*
8 *Friday*, abſt. St. Elizabeth, Q. wid. ſd *white.*
9 *Saturday*, abſt. of B V M, *white.*
10 8 SUNDAY after Pent. ſd *green.* M of it. Veſpers of it, com. of ſeven brethren, and of St. Pius, P M; with the common commemorations.
11 *Monday*, Seven Brethren, MM ſd *red.* (Yeſterd.)
12 *Tueſday*, St. John Gualbert, Ab C d *white.*
13 *Wedneſday*, St. Anaclete, P M ſd *red.*
14 *Thurſday*, St. Bonaventure, B C D d *white.* M f q 2 a.
15 *Friday*, abſt. St. Swithin, B C d *white.*

16 *Saturday*, abſt. B V M of mount Carmel, gr d *white*.

17 9 SUNDAY after Pent. St. Oſmund, B C d *white*. In M com. and laſt goſpel of Sunday. Veſpers ſecond of him to the little chap. then the firſt of St. Camillus, com. of St. Oſmund, of Sunday, and of St. Symphoroſa, &c. M.

18 *Monday*, St. Camillus de Lellis, C d *white*.

19 *Tueſday*, St. Vincent a Paulo, C d *white*.

20 *Wedneſday*, St. Jerome Emelian, C d *white*.

21 *Thurſday*, St. Henry, Emp. C ſd *white*. f M n n.

22 *Friday*, abſt. St. Mary Magdalen, d *white*.

23 *Saturday*, abſt. St. Apollinaris, B M d *red*.

24 10 SUNDAY after Pent, ſd *green*. In M com. of St. Chriſtina. Veſpers firſt of St. James.

25 *Monday*, St. James, Ap d 2 cl *red*. Of devotion. In M. com. in low M of St. Chriſtopher. Veſpers ſecond of him, com. of St. Anne.

26 *Tueſday*, St. Anne, mother of B V M gr d *white*. Of devotion. M of it. Veſpers ſecond, com. of St. Alexis and St. Pantaleon, M.

27 *Wedneſday*, St. Alexis, C ſd *white*. (24 inſt).

28 *Thurſday*, SS. Nazary, MM ſd *red*. M l q 3 a.

29 *Friday*, abſt. St. Martha, V ſd *white*.

30 *Saturday*, abſt. of B V M, *white*.

31 11 SUNDAY after Pent. St. Ignatius, C d *white*. In M com. and laſt goſpel of Sunday. Veſpers firſt of St. Peter in chains, com. of St. Paul, of St. Ignatius, of Sunday, and of SS. Machabees.

IT is not the ſame with the tombs of the ſaints, with thoſe places ſimilar to this where we are aſſembled this day, where the juſt man is honoured, where his relics become the object of the people's devotion. Their eyes are inſtantly agreeably fixed by the magnificence of the object that preſents itſelf to them. A temple of a ſuperb architecture, and to which art has annexed a thouſand ornaments. Its walls are encruſted with a maſtic which imitates the poliſh of burniſhed ſilver. Here the ſculptor has carved his relieves, which ſeem animated. There the painter has drawn as many maſterly ſtrokes in his pictures as he has given touches with his pencil. We ſee painted there the principal actions of the martyr; the horror which he had of the abominable ſacrifice they propoſed to him is expreſſed upon his countenance. There the different inſtruments of his torments are perceived; here a furnace which was prepared for the ſaint, and into which he was to be thrown; nor has the painter forgotten to draw to the life the frightful and menacing mein of a tyrant in fury; Jeſus Chriſt himſelf appears there as a judge of the combat: in a word, the learned hand which drew all theſe figures ſets before our eyes, as it were, a large book, where we may read agreeably the labours, the victory, the happy death, and the triumphant entrance of the holy martyr into glory. The charming diverſity of the colours which form the characters of them, gives to this place the air and agreement of a meadow bedecked with flowers. In fine, this painting, though mute as it is, has the ſecret of ſpeaking to the eyes, and of inſtructing by keeping ſilence. The very pavement of this auguſt temple is a picture, where the ſurpriſing aſſemblage of a million of little ſtones of different colours, completes the teaching of the pious traveller the hiſtory of the ſaint

that is reverenced here. But after that his eyes, ſurprized and charmed, have ſatisfied themſelves with the ſight of ſo many rarities, he thinks on nothing more than to ſatisfy his devotion by approaching to the tomb. He believes he ſhall there find a ſource of bleſſings, his ſanctification, graces, and helps againſt the enemies of his ſalvation. Now if he be permitted to take ſome of the duſt which is at the foot of the tomb, he gathers it up with reſpect, he carries it away with an extreme ſatisfaction, he ſhuts it up carefully, and thinks he poſſeſſes a treaſure in a little earth. For to touch the relics themſelves is a ſignal favour, granted to few perſons. Thoſe who have obtained a like happineſs, know how greatly they were obliged to uſe prayers, to ſhew eagerneſs, to ſolicit, and to urge, in order to be permitted. Then they embrace the ſacred body, as if it were living, they kiſs it reſpectfully, they contemplate it eagerly, and with ſome part of it they touch their eyes, their mouth, their ears, and all their ſenſes. Afterwards they addreſs themſelves to him as if they ſaw him preſent, they pray him, they ſhed tears to affect him, they beg his interceſſion; they earneſtly entreat him to become their advocate with God, and their protector. Conceive from thence, my dear brethren, with what glory God is pleaſed to crown his ſaints, how precious their death is before him. What king is there, what monarch is there, that has triumphed more gloriouſly during his life, than the ſervants of God after their death? Where are thoſe great, thoſe powerful men of the earth? Let them tell us if the like honours have ever accompanied their interment? What vows have men carried to their tombs! Which of thoſe takers of cities, of thoſe ſeducers of the people, of thoſe famous conquerors, has ſeen his memory celebrated throughout the world, and ſung by all nations; his name exalted, pronounced, and publiſhed, by a thouſand

ſand mouths, as are at this day the name and memory of a poor ſoldier, whom St. Paul has been pleaſed to arm with his own hand, but whom Jeſus Chriſt has not diſdeigned to crown with his own?

AUGUST *has* XXXI *Days.*

1 *Monday*, St. Peter in chains, gr d *white.*
2 *Tueſday*, St. Stephen, P M *red.*
3 *Wedneſday*, finding of St. Stephen, 1ſt M ſd *red.*
4 *Thurſday*, St. Dominick, C d *white.*
5 *Friday*, abſt. St. Mary of Nives, gr d *white.* n M 2 m.
6 *Saturday*, abſt. Transfig. of our Lord, gr d *white.*
7 12 SUNDAY after Pent. St. Cajetan, C d *whit.* In M com. of Sunday, and of St. Donatus, laſt goſp. of Sund. Veſpers ſecond of him, com. of Sund. and of St. Cyriac.
8 *Monday*, SS. Cyriac, &c. MM ſd *red.*
9 *Tueſday*, of the Vigil, *purple.*
10 *Wedneſday*, St. Laurence, M d 2 cl *red.* Of devotion. M of it. Veſpers ſecond of it, com. of St. Tiburtius, &c. M
11 *Thurſday*, of the octave, ſd *red.*
12 *Friday*, abſt. of St. Clare, V d *white.*
13 *Saturday* faſt, of the octave. ſd *red.* M f q 6 m.
14 13 SUNDAY after Pent. ſd *red.* In M com. oct. and of St. Euſebius. Veſpers firſt of the Aſſumption, no com.
15 *Monday*, ASSUMPTION of B V M, d 1 cl *white.* M. of it. Veſpers ſecond of it, com. of St. Hyacinth. *A plenary Indulgence, and during the octave, in all the Diſtricts.*
16 *Tueſday*, St. Hyacinth, C d *white.*
17 *Wedneſday*, octave-day of St. Laurence, d *red.*

18 *Thurſday*, of the oct. of Aſſumpt. ſd *white*.
19 *Friday*, abſt. of the octave, ſd *white*. f M 8 m.
20 *Saturday*, abſt. St. Bernard, Ab C d *white*.
21 14 SUNDAY after Pent. St. Joachim, father of B V M, C gr d *white*. In M com. of Sunday, and of oct. laſt goſp. of Sund. Veſpers ſecond of of him, com. of octave-day, as in the firſt Veſp. of the feſtival, of Sunday, and of St. Timothy, &c. MM.
22 *Monday*, octave day of Aſſumption, d *white*.
23 *Tueſday*, St. Philip Benitius, C d *white*.
24 *Wedneſday*, St. Bartholomew, Ap d 2 cl *red*. Of devotion. M of it. Veſpers ſecond of him, com. of St. Lewis.
25 *Thurſday*, St. Lewis, K C ſd *white*.
26 *Friday*, abſt. St. Jane de Chantal, wid d *white*. (21). M l q 10 n.
27 *Saturday*, abſt. St. Joſeph Calaſanct, C d *white*.
28 15 SUNDAY after Pent. St. Auguſtin, B C D d *white*. In M com. of Sunday, and of St. Hermes, laſt goſp. of Sund. Veſpers ſecond of him to the little chapt. then the firſt of the Decollation, com. of St. Auguſtin, of Sunday, and of St. Sabina, M.
29 *Monday*, Decollation of St. John Baptiſt, d *red*.
30 *Tueſday*, St. Roſe of Lima, V d *white*.
31 *Wedneſday*, St. Aidan, B C d *white*.

THIS happy country, which is enlightened with the firſt rays of the ſun, ſaw our illuſtrious ſoldier born in the beginning of the laſt century, as it had ſeen the holy man Job born many ages before. The one and the other animated with one and the ſame ſpirit, manifeſted in their manners the ſame purity and the ſame rectitude. Now that our martyr dwells in a country

country ſubject to a ſovereign who is lord of the whole earth, we may ſay that the whole world is his country. Having enrolled himſelf in the Roman troops, he came with his legion to paſs the winter in Amaſia. At that time a bloody war was kindled in the empire on a ſudden, not by the unexpected incurſion of the barbarians, but by the management and intrigues of Satan. He cauſed the declaration of it to be publiſhed in an impious edict, which attacked God directly, by obliging the Chriſtians to renounce him, or to loſe their lives. Thus our new ſoldier, nouriſhed in piety, full of Jeſus Chriſt, wearing his profeſſion of faith written upon his forehead; the happy Theodore, though little experienced in the art of war, appeared a man accompliſhed in the ſcience of the ſaints, and in the practice of virtues. He was not ſeen to yield to fear, nor to turn pale at the ſight of dangers, nor to keep ſilence through baſeneſs, or if they will, through an effeminate, or a political timidity. Otherwiſe as Herod and Pilate united formerly againſt Jeſus Chriſt, ſo the governor of Amaſia and the tribune of the legion, in which, Theodore ſerved joined together to bring him to trial. They both having cauſed him to be cited before them, ſaid to him: whence comes this audacity in you, and who makes you ſo bold and ſo raſh, as to dare refuſe to obey the orders of the emperor, you who ought to receive them upon your knees, and with a reſpectful fear? Why do you not adore the gods which the emperors have been pleaſed to make their ſubjects adore? Theodore, without changing countenance, anſwered with a firm tone of voice: I know not many gods, and there never was more than one. You are in an error, when you honour devils with the name of God, thoſe deceitful ſpirits and impoſtors. Jeſus Chriſt is my God, the only Son of God. Whoſoever therefore ſhall be willing to conſtrain me to abandon my religion, if he pretends

to force me to it, by making me be ill treated with ſtripes of the whip, he may alſo, if he pleaſes, make me be torn with iron claws, adding thereto burning coals; and if my diſcourſe offends him, here is my tongue, let him order it to be cut out; my body ſhall be too happy in ſuffering in all its members for its creator. Thoſe generous words of our ſoldier brought down all the haughtineſs of the tyrants; they ſaw a young man ſighing after martyrdom, rejoicing at the ſight of torments, and ſwallowing, if I may be allowed this expreſſion, death as a delicious drink. But whilſt they were deliberating upon the reſolution, and the means they were to take, one of thoſe ſoldiers whom they put at the head of the companies, and who piqued himſelf with rallying agreeably, undertook the martyr upon his anſwer. Oh! oh! Theodore, ſays he, God has a ſon! How then, has he children in the manner of men? Is he ſubject to their paſſions? And does he feel the irregularities of the fleſh like them? No, anſwered Theodore gravely, the God whom I adore is not ſubject to weakneſſes, nor to the groſs irregularities of men. He begets a ſon, it is true; but he begets him as God; and the admirable birth of that ſon is wholly divine. But thou who acteſt the part of a wretched buffoon, doſt thou not bluſh to make a goddeſs of a woman; art thou not aſhamed to adore a divinity who brought forth, and who made as many little gods as a hare makes leverets, or a wild ſow young wild boars. The ſaint, by this piquing repartee, repulſed the cold rallery of the idolator. However the two tyrants affecting to ſeem clement, and taking an air of feigned goodneſs, ſaid quite aloud: we muſt give the ſenſeleſs man time to return from his folly, perhaps the reflections he will make in his leiſure, may render him more wiſe. Thus they called that folly and wandering of mind, which was the higheſt wiſdom, and they would make the moſt heroic

roic act of religion paſs for meanneſs of ſoul and littleneſs of genius. Thus people drowned in filth called a ſober and temperate philoſopher a drunkard. Let us ſee now what uſe the holy man made of the delay which they gave him.

SEPTEMBER *has* XXX *days.*

1 *Thurſday*, St. Raymund, Cd *white.*
2 *Friday*, abſt St. Stephen, K C ſd *white.*
3 *Saturday*, abſt. of B V M, *white.* n M 5 a.
4 16 SUNDAY after Pent. ſd *green.* M of it. In Veſpers com. of St. Laurence; with the common commemorations.
5 *Monday*, St. Laurence Juſtinian, B C ſd *white.*
6 *Tueſday*, of the feria, *green.*
7 *Wedneſday*, of the feria, *green.*
8 *Thurſday*, Nativity of B V M, d 2 cl *white.* Of devotion. In low M com. of St. Adrian. Veſpers ſecond of it, com. of St. Gorgonius M. *A plenary Indulgence, and during the octave, in the middle Diſtrict.*
9 *Friday*, of the octave, ſd *white.*
10 *Saturday*, abſt. St. Nicholas Tolentine, C d *white.*
11 17 SUNDAY after Pent. Holy Name of B V M gr d *white.* In M com. of Sunday, and of St. Protus, laſt goſp. of Sund. Veſpers ſecond of it, com. of Sunday. M f q S e.
12 *Monday*, of the octave, ſd *white.*
13 *Tueſday*, of the octave, ſd *white.*
14 *Wedneſday*, exaltation of H. Croſs, gr d *red.*
15 *Thurſday*, octave-day of Nativ. B V M, d *white.*
16 *Friday*, abſt. SS. Cornelius, &c. B M ſd *red.*
17 *Saturday*, abſt. Stigmas of St. Francis, d *white.*

18 18 SUNDAY aft. Pent. St Joſeph a Cupertine, C d *white*. In M com. and laſt goſpel of Sunday. Veſpers ſecond of him to the little chapt. then the firſt of SS. Januarius, &c. com. of St. Joſeph, and of Sunday, f M 4 a.

19 *Monday*, SS. Januarius, &c. M d *red*.

20 *Tueſday*, SS. Euſtachius, &c. M d *red*.

21 *Wedneſday* faſt, Ember-day, St. Mathew Ap. and Evang. d 2 cl *red*. Of devotion. In M com. and laſt goſpel of the feria. Veſpers ſecond of him, com. of St. Thomas and of St. Maurice M.

22 *Thurſday*, St. Thomas de Villanova, B C ſd *white*.

23 *Friday*, faſt, Ember-day. St. Linus, P M ſd *red*.

24 *Saturday* faſt, Ember-day. B V M of Mercy, gr d *white*.

25 19 SUNDAY after Pent. ſd *green*. M. of it. Veſpers of it, com. of SS. Cyprian, &c. and the common commemoration. M l q 8 m.

26 *Monday*, SS. Cyprian and Juſtina, MM *red*.

27 *Tueſday*, SS. Coſmas, &c. MM ſd *red*.

28 *Wedneſday*, St. Winceſlaus, M ſd *red*.

29 *Thurſday*, St. Michael, Archang. d 2 cl. *white*. Of devotion. M. of it. Veſpers the ſecond, com. of St. Jerome. *A plenary Indulgence, and during the octave, in the northern Diſtrict.*

30 *Friday*, abſt. St. Jerome, C D d *white*.

THERE was a temple at Amaſia dedicated to the mother of the gods, which the ancient pagans had erected to her by the ſide of the river which waſhes the walls of that metropolis. Theodore made uſe of that liberty which they had left him to ſet fire to that temple. The wind itſelf aſſiſted his deſign, and in a few hours that building was reduced to aſhes. This was the anſwer which he gave to the tyrants, which

which let them know what they were to expect from him. In the mean time the flames which roſe very high diſcovered the affair to the whole city. Theodore, ſo far from hiding himſelf, or at leaſt from thinking to turn off the ſuſpicion which they might have of him as having cauſed that conflagration, publiſhed aloud, that he was the author of it; he even boaſted of it as an action which would cover him with immortal glory. He openly made a jeſt of it amongſt the pagans, and turned their ſorrow for the loſs of their temple, and the goddeſs into ridicule. The magiſtrates cauſed him to be cited, he appeared, and ſpoke with a ſurpriſing liberty and full of confidence, as if he had nothing to fear; he ſeemed to be leſs the criminal that underwent the interrogatory, than the judge that cauſed it to be taken: he even prevented it by his anſwers. In a word, the magiſtrates perceiving that he loſt nothing of his firmneſs, that he ſeemed not to be frighted at the ſight of torments, and that he ſpoke always with the ſame aſſurance, changed language themſelves, and becoming milder towards Theodore, they endeavoured to gain him by promiſes and flatteries. If you will ſubmit, ſaid they to him, and do what we deſire of you, we engage our words to you, that in the very moment you do it, you ſhall be taken from the mire, you ſhall be ennobled by the prince, and we will obtain for you the dignity of high prieſt. At this word high prieſt, Theodore began to laugh; then taking a more ſerious air: truly, ſaid he, I eſteem the condition of the ſimple prieſts of your gods to be one of the moſt miſerable upon earth; I conſider them but as vile and cative miniſters of a vain and ridiculous ſuperſtition; what then can one think of the ſovereign ſacrificer? His ſtate is leſs worthy of compaſſion than of horror. Thus among the wicked, the moſt villainous holds the firſt rank; and amongſt robbers, that man is choſen to be the

captain, who has ſignalized himſelf by a greater number of murders. Thus amongſt debauched young men, he is the moſt eſteemed who ſhews the greateſt eagerneſs to debauchery. Give yourſelves therefore no further trouble in making your offers available to me, I know the value of them better than you; you could promiſe me nothing more deteſtable. It is much more advantageous to any one that would live in piety and innocence, to ſpend his days unknown and deſpiſed in the houſe of the Lord, than to occupy an honorable place in the palaces of ſinners. I aſſure you, that the blindneſs of your emperors, whoſe laws and power you cauſe to be founded ſo high, occaſions my pity. Who would believe, that raiſed above other men by the ſovereign power with which they are veſted, they ſhould imagine they give a new ſplendor to their diadem, by taking the name of ſovereign pontifs; they do not ſee that they tarniſh the beauty of the imperial purple, by covering it with the gloomy garment of a ſacrificer; they do not ſee that the functions of that miniſtry degrade them; ſince of emperors as they were they become cooks, occupying themſelves in a manner unworthy of the throne, in killing birds and having them dreſt, and by raking in the bowels of dead beaſts; and that they draw upon themſelves the contempt and indignation of the people, by appearing to them like butchers, with their hands and cloaths bloody.

OCTOBER *has* XXXI *Days.*

1 *Saturday* abſt. St. Remy, BC ſd *white.*
2 20 SUNDAY after Pent. Holy Roſary of B V M, gr d *white.* In M com. and laſt goſpel of Sunday.

Sunday. Veſpers ſecond of it, com. of St. Thomas, and of Sunday.

3 *Monday*, St. Thomas of Hereford, B C d *white*. n M 10 m.

4 *Tueſday*, St. Francis of Aſſiſium. C d *white*.

5 *Wedneſday*, Holy Angel-guardians, d *white*. (2 inſt.)

6 *Thurſday*, St. Bruno, C d *white*.

7 *Friday* abſt. St. Mark, P C *white*.

8 *Saturday* abſt. St. Brigit, wid. d *white*.

9 21 SUNDAY after Pent. ſd *green*. M of it. Veſpers firſt of St. Paulin, com. of Sunday.

10 *Monday*, St. Paulin, B C d *white*.

11 *Tueſday*, St. Francis Borgia, C ſd *white*. M f q 9 m.

12 *Wedneſday*, St. Wilfrid, BC d *white*.

13 *Thurſday*, St. Edward, KC d 2 cl with oct. *white*.

14 *Friday* abſt. St. Caliſtus, P M ſd *red*.

15 *Saturday* abſt. St. Tereſa, V d *white*.

16 22 SUNDAY after Pent. ſd *white*. In M com. oct. Veſpers of it, com. of St. Hedwige, and of the oct. St. Edward.

17 *Monday*, St. Hedwige, wid ſd *white*.

18 *Tueſday*, St. Luke Evang. d 2 cl *red*. f M 1 m.

19 *Wedneſday*, St. Peter Alcantara, C d *white*.

20 *Thurſday*, octave-day of St. Edward, d *white*.

21 *Friday* abſt. SS. Urſula, &c. VVMM gr d *red*.

22 *Saturday* abſt. St. John Cantius, C d *white*.

23 23 SUNDAY after Pent. ſd *green*. M and Veſpers of it; com. St. Denis, with the common commemorations.

24 *Monday*, SS. Denis, &c. MM ſd *red* (9) M l q 11 n.

25 *Tueſday*, St. John of Beverley, BC d *white*.

26 *Wedneſday*, St. Evariſtus, PM *red*.

27 *Thurſday*, of the Vigil, *purple*.

28 *Friday*,

28 *Friday* abſt. SS. Simon and Jude, Ap d 2 cl *red.* Of devotion. M of it. Veſpers ſecond of it, com. of ven. Bede.

29 *Saturday* abſt. venerable Bede, C d *white.*

30 24 SUNDAY after Pent. ſd *green.* M of it, as on 24 Sunday after Epiph. Veſpers of it, as on 24 Sund. after Epiph. with the common commemorations.

31 *Monday* faſt, of the Vigil, *purple.*

THE feigned mildneſs of the judges vaniſhed at this diſcourſe of the Saint, it could hold no longer againſt ſuch ſtrong and urgent words. They inſtantly broke out into injuries, calling him an impious man and a rebel: they reproached him for his want of reſpect towards the emperor and the gods; and making it their ſtudy to revenge the one and the other, they cauſed him to be ſtretched upon the rack. Whilſt the executioners, attentive in tormenting him, ſweated plentifully, he without expreſſing any ſign of weakneſs, ſung this verſe of the Pſalm, (xxxiii. 2.) I will bleſs the Lord at all times, his praiſe ſhall be continually in my mouth. The executioners were wearied, but Theodore ſung as if another had ſuffered in his ſtead. He was taken from the rack and put in priſon. Many miracles were immediately wrought there. Concerts were heard there every night; and an abundance of torches enlightened thoſe frightful places; ſo that the goaler ran to the chamber of the priſoners faſt aſleep; and in a word, a great ſilence every where, and a profound obſcurity. However the judges ſeeing that all their endeavours were to no other purpoſe than to render the admirable Theodore the more firm and immoveable

immoveable in his faith, thought they ought to proceed to the ſentence of death, by which he was condemned to be burnt alive. That Saint, my brethren, finiſhed his courſe glorioufly; but in dying he left us his life to be an example to us, and his death to be the object of our veneration. He has aſſembled the faithful about his tomb during an age: from thence he teaches the church, he puts the devils to flight, he calls back the angels of peace, he prays for us, he begs, he obtains. This ſacred tomb, if I may be allowed this expreſſion, is the miraculous laboratory where ſovereign remedies are compoſed for all ſorts of maladies; it is a calm port which receives all thoſe into its boſom who are agitated by the winds of afflictions; it is an inexhauſtible treaſury from which providence draws continually to ſupply the poor in their wants; it is a peaceable and commodious inn for travellers who are led thither by piety; in a word it is as it were a happy country where joy and feaſting are continual, where there is a concourſe which is never interrupted: for tho' we celebrate this day with an extraordinary pomp, as the anniverſary of the triumph of the holy martyr, yet the other days of the year have their ſolemnity, in which devotion is daily renewed, and brings new pilgrims thither. Imagine to yourſelves a path covered with ants, ſome of which are going up, and others are coming down, and you will conceive the way which leads to this celebrated tomb. As to our parts who have at preſent the happineſs to ſolemniſe this day, which the courſe of the ſun brings regularly every year, we come all together, O bleſſed martyr, to renew the memory of thy victory, and under thy auſpices to adore the almighty God, who gave the power to overcome.

NOVEMBER *has* XXX *Days.*

1 *Tueſday*, ALL-SAINTS, d I cl *white*. M and V of it. After *Benedicamus Domino*, Veſpers of the dead are to be ſaid, d *black*. *A plenary Indulgence, and during the octave, in all the Diſtricts.*

2 *Wedneſday*, the commemoration of all the faithful departed, d *black*. Therefore it is a holy and pious thought to pray for the dead, that they may be looſed from their ſins. 2. *Machab.* xii. 46. May the Lord grant Oneſimus to find mercy from the Lord in that day. *St. Paul*, 2 *Tim.* I. 18. n M 4 m.

3 *Thurſday*, St. Winefred, VM d *red*.

4 *Friday* abſt. St. Charles, BC d *white*.

5 *Saturday* abſt. of the octave, ſd *white*.

6 25 SUNDAY after Pent. ſd *white*. M as on the fifth Sunday after Epiph. com. oct. Veſpers as on the fifth Sund. after Epiph. com. of the octave.

7 *Monday*, of the octave, ſd *white*. Term begins.

8 *Tueſday*, octave-day of All-Saints, d *white*.

9 *Wedneſday*, Dedicat. of St. Saviours church, d *white*. M f q 8 e.

10 *Thurſday*, St. Andrew Avellin, C ſd *white*.

11 *Friday* abſt. St. Martin, BC d *white*.

12 *Saturday* abſt. St. Martin, PM ſd *red*.

13 26 SUNDAY after Pent. ſd *green*. M as on the ſixth Sunday after Epiph. Veſpers firſt St. Erconwald, com. of ſixth Sunday after Epiph.

14 *Monday*, St. Erconwald, BC d *white*.

15 *Tueſday*, St. Gertrude, V d *white*.

16 *Wedneſday*, St. Edmund, BC d *white*. f M 11 m.

17 *Thurſday*,

17 *Thurſday*, St. Hugh, BC d *white.*
18 *Friday* abſt. Dedicat. of App. church, d *white.*
19 *Saturday* abſt. St. Elizabeth, wid d *white.*
20 27 SUMDAY and laſt after Pent. St. Edmund, K M gr d *red.* In M com. of 24 Sunday after Pent. and laſt goſpel of it. Veſpers firſt Preſentation, com. of St. Edmund, and of 24 Sunday after Pent.
21 *Monday*, Preſentation of BVM, gr d *white.*
22 *Tueſday*, St. Cecily, VM d *red.*
23 *Wedneſday*, St. Clement, PM ſd *red.* M l q 5 a.
24 *Thurſday*, St. John a Cruce, C d *white.*
25 *Friday* abſt. St. Catharine, VM d *red.*
26 *Saturday* abſt, St. Felix of Valois, C d *white.*
27 1 SUNDAY of ADVENT, ſd *purple.* M and V of it, com. of St. Didace.
28 *Monday*, St. Didace, C ſd *white.* (13 inſt.) Term ends.
29 *Tueſday*, St. Gregory Thaumat B C ſd *white.* (27)
30 *Wedneſday* faſt St. Andrew, Ap d 2 cl *red.* Of devotion. In M and V com. of the feria.

COME then, O great Saint, come and preſide at the feaſt; run from what part of heaven ſoever it be that God has appointed for thy abode, whether thou art in the uppermoſt region of the air, or in the heaven of ſome planet; whether thou art placed with the angels, or occupied in praiſing God with the powers and virtues, quit for a moment, if it can be, that glorious employ, and come to honour a people with thy preſence who invoke thee. It is no longer a troop of idolaters that take a pleaſure in making thee ſuffer, and make thy

thy torments an agreeable ſpectacle to them; it is an aſſembly of the faithful ſervants of Jeſus Chriſt, who love to contemplate thee with the eyes of faith, environed with the glory which thou enjoyeſt in heaven; and to augment the honours which men defere to thee on earth. Our wants are great, and we have many of them: intercede with the great king in favour of thy country: for the country of a martyr is the place where he received death; and his citizens, his allies, and his relations, are thoſe who poſſeſs his relics, who preſerve them, and reverence them. Diverſe misfortunes threaten us, we ſee them approaching from day to day: the Scythians are advancing towards our frontiers, and that cruel nation brings after it diſorder, horror, and ſlaughter. As a ſoldier, fight valiantly for us: as a martyr, ſpeak boldly in our favour. Tho' thy ſoul, exempt from paſſion, has never known in it the infirmities of humanity, yet it has known them at leaſt in others; it is not ignorant of the wants and neceſſities of life, the frights and fears of nature at the ſight of an approaching danger. Beg for peace, that our holy aſſembly may not be interrupted, may not be diſturbed, may not be diſperſed by war; that the idolatrous ſoldier may not come with a ſacrilegious hand to pluck us from the altars, and from thy tomb. Hitherto we acknowledge thee for our protector; and if the arms of the barbarians have ſpared this province, if we enjoy liberty and life, we are indebted to that powerful protection for them; may the paſt anſwer for the future. Now if thou thinkeſt, great Saint, and nothing but humility could make thee think ſo, that it is neceſſary to employ with God a ſtronger recommendation, more efficacious prayers, a greater number of interceſſors, there are thy brethren the martyrs who will join themſelves to thee. Go, ſacred company, pray for a multitude of ſinners, the mercy of God will be unable

to

to reſiſt you. Bring Peter alſo into our intereſt, bring Paul into it, make John the Divine and the well beloved Diſciple come into it: let them ſolicit, let them urge, for the preſervation of the churches which were founded by them, for which they gave their blood and their lives. That the idols already thrown down may never riſe up again. That hereſy, that bad weed, may never grow in the vinyard of the Lord: that the tare may not choak the good grain; that the ſtoney and barren ground and ſuch as have no moiſture, which cannot afford nouriſhment to the word, may be caſt out of the field of the church; but that by thy powerful interceſſion, and that of thy companions, the chriſtian republic may become a fertile country, that it may be covered with rich harveſts, that it may be abundant in fruit, that all the inhabitants may gather at all times the fruits of eternal life, which were given by Jeſus Chriſt our Lord. To whom with the Father, and the Holy Ghoſt, be glory, empire, and honour, now and always, and for ages of ages. *Amen.*

DECEMBER *has* XXXI *Days.*

1 *Thurſday*, of the feria, *purple.* n M 9 n.
2 *Friday* faſt, St. Bibian, VM ſd *red.*
3 *Saturday* abſt. St. Francis Xavier, C d *white.*
4 2 SUNDAY of Advent, ſd *purple.* In M com. of St. Barbara, 3d prayer, *Deus de beatæ.* Veſpers the firſt of St. Birin, com. of Sunday, and of St. Sabbas, Ab.
5 *Monday*, St. Birin, BC d *white.*
6 *Tueſday*, St. Nicholas, BC d *white.*
7 *Wedneſday* faſt, St. Ambroſe, BCD d *white.*
8 *Thurday*,

8 *Thurſday*, Conception of B V M, d 2 cl *white*. Of devotion. In M com. of the feria. Veſpers ſecond of it, com. of St. Chryſologus, and of the feria.

9 *Friday* faſt, St. Peter Chryſ. B C D d *white*. (4) M f q 5 m.

10 *Saturday* abſt. of the octave, ſd *white*.

11 3 SUNDAY of Advent, ſd *purple*. In M com. oct. Veſpers of it, com. of St. Damaſſus, and of the octave.

12 *Monday*, St. Damaſſus, P C ſd *white*. (yeſterd.)

13 *Tueſday*, St. Lucy, V M d *red*.

14 *Wedneſday* faſt, Ember-day of the octave, ſd *purple*.

15 *Thurſday*, octave-day of Concept. d *white*. f M 11 n.

16 *Friday* faſt, Ember day, Euſebius, B M ſd *red*.

17 *Saturday* faſt, Ember-day, of it, *purple*.

18 4 SUNDAY of Advent, ſd *purple*. M and V of it, Anth. at Magnif. *O Adonai*.

19 *Monday*, of the feria, *purple*.

20 *Tueſday*, of the vigil, *purple*.

21 *Wedneſday* faſt, St. Thomas, Ap d 2 cl *red*. Of devotion. In M com. feria. Veſpers ſecond of him, com. of the feria, Anth. *O Oriens*.

22 *Thurſday*, of the feria, *purple*.

23 *Friday* faſt, of the feria, *purple*. M 1 q 2 a.

24 *Saturday* faſt, of the Vigil of Nativ. *purple*.

25 SUNDAY, (*vacant*) NATIVITY of our Lord JESUS CHRIST. d 1 cl *white*. In ſecond M com. of St. Anaſtaſia; at the end of third M is read the goſpel of Epiphany. Veſpers ſecond of it, com. of St. Stephen. *A plenary indulgence, and during the octave, in all the diſtricts.*

26 *Monday*, St. Stephen, 1 M d 2 cl *red*. Of devotion. In M com. Nativity. Veſpers as on the Nativity to the little chapter, then of St. Stephen, com. of St. John, and of the Nativity.

27 *Tueſday*,

27 *Tueſday*, St. John, Ap and Evang. d 2 cl *white*. Of devotion. In M com. of Nativ. and of St. Stephen. Veſpers as on Nativ. to the little chapt. then of St. John, com. of H. Innocents, of Nativ. and of St. Stephen.

28 *Wedneſday*, H. Innocents, d 2 cl *purple*. Of devotion. In M com. of Nativ. of St. Stephen, of St. John. Veſpers as on Nativ. to the little chapt. then of St. Thomas, com. of H. Innocents, and of Nativity,

29 *Thurſday*, St. Thomas of Cant. B M d 1 cl *red*. Of devotion. In M com. Nativ. Veſpers as on Nativ. to the little chapt. then the ſecond of St. Thomas, com. of Sunday, and of Nativity.

30 *Friday* abſt. of Sunday within the octave, ſd *white*.

31 *Saturday* abſt. St. Silveſter, P C d *white*. n M 1 a.

Next year 1786 Eaſter-day will be 16 April.

Beati qui perſecutionem patiuntur propter juſtitiam.

[*Pſalm* 66. *Sung after Veſpers in Duke-ſtreet Chapel.*

DEUS miſereatur noſtri, & benedicat nobis : * illuminet vultum ſuum ſuper nos, & miſereatur noſtri.

Ut cognoſcamus in terra viam tuam :* in omnibus gentibus ſalutare tuum.

Confiteantur tibi populi Deus : * confiteantur tibi populi omnes.

Lætentur & exultent gentes ;*

MAY God have mercy on us, and bleſs us ; may he let his countenance ſhine upon us, and have mercy on us.

That we may know thy way on earth ; thy ſalvation in all nations.

May the people confeſs thee O God ; may all people confeſs thee.

May the nations rejoice and

and be glad; becauſe thou judgeſt people juſtly, and directeſt the nations on earth.

May the people confeſs thee O God; may all people confeſs thee; the earth has yielded its fruit.

May God, our God bleſs us; may God bleſs us; and may all the bounds of the earth fear him.

tes:* quoniam judicas populos in æquitate, & gentes in terra dirigis.

Confiteantur tibi populi Deus: confiteantur tibi populi omnes:* terra dedit fructum ſuum.

Benedicat nos Deus, Deus noſter, benedicat nos Deus:* & metuant eum omnes fines terræ.

The HYMN *of* St. AMBROSE *and* St. AUGUSTIN.

WE praiſe thee our God; we confeſs thee our Lord.

All the earth worſhips thee, the eternal father.

To thee all angels, to thee the heavens, and all powers.

To thee the Cherubims and Seraphims, without ceaſing cry:

Holy, holy, holy, Lord God of Sabaoth.

The heavens and the earth are full of the majeſty of thy glory.

The glorious choir of apoſtles praiſes thee.

The laudable number of prophets praiſes thee.

TE Deum laudamus: te Dominum confitemur.

Te æternum patrem: omnes terra veneratur.

Tibi omnes angeli: tibi cœli, & univerſæ poteſtates.

Tibi Cherubim & Seraphim: inceſſabili voce proclamant:

Sanctus, ſanctus, ſanctus: Dominus Deus Sabaoth.

Pleni ſunt cœli & terræ: majeſtatis gloriæ tuæ.

Te glorioſus Apoſtolorum chorus.

Te Prophetarum laudabilis numerus.

The

Te

Te Martyrum candidatus laudat exercitus.

Te per orbem terrarum, ſancta confitetur eccleſia.

Patrem immenſæ majeſtatis,

Venerandum tuum verum, & unicum filium,

Sanctum quoque Paraclitum ſpiritum.

Tu rex gloriæ Chriſte.

Tu Patris ſempiternus es filius.

Tu ad liberandum ſuſcepturus hominem : non horuiſti virginis uterum.

Tu devicto mortis aculeo : aperuiſti credentibus regna cœlorum.

Tu ad dexteram Dei ſedes : in gloria Patris.

Judex crederis eſſe venturus.

Te ergo quæſumus, tuis famulis ſubveni : quos pretioſo ſanguine redemiſti.

Æterna fac cum ſanctis tuis : in gloria numerari.

Salvum fac populum tuum

The white robed army of martyrs praiſes thee.

The holy church thro' the whole world confeſſes thee,

The Father of immenſe majeſty,

Thy venerable true, and only Son,

And alſo the holy Ghoſt the Paraclite.

Thou, O Chriſt the king of glory.

Thou art the eternal Son of the Father.

Thou taking upon thee to deliver man, didſt not abhor the womb of a virgin.

Thou overcoming the ſting of death, haſt opened to believers the kingdom of heaven.

Thou ſitteſt on the right hand of God, in the glory of the Father.

Thou art believed to be the judge that is to come.

Therefore we beſeech thee, aſſiſt thy ſervants, whom thou haſt redeemed with thy precious blood.

Make them be numbered with thy ſaints in eternal glory.

Save thy people, O Lord, and

and bleſs thy inheritance.

And govern them, and exalt them even for ever.

We bleſs thee every day.

And we praiſe thy name for ever, and for ages of ages.

Vouchſafe, O Lord, to keep us this day without ſin.

Have mercy on us O Lord, have mercy on us.

Let thy mercy be upon us O Lord, even as we have put our truſt in thee.

I have hoped in thee O Lord, I ſhall never be confounded.

um Domine : & benedic hæreditati tuæ.

Et rége eos ; & extolle illos uſque in æternum.

Per ſingulos dies benedicimus te.

Et laudamus nomen tuum in ſæculum : & in ſæculum ſæculi.

Dignare Domine die iſto : ſine peccato nos cuſtodire.

Miſerere noſtri Domine : miſerere noſtri.

Fiat miſericordia tua Domine ſuper nos : quemadmodum ſperavimus in te.

In te Domine ſperavi : non confundar in æternum.

11 AP 66

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